Sri Sarbloh Granth Sahib

ਖ਼ਾਲਸਾ ਮਹਿਮਾ

KHALSA MAHIMA



Introduction

Khalsa Mahima [Eulogy of the Khalsa] denotes two compositions attributed to Sri Guru Gobind Singh Ji. As their titles suggest, both poems are written in eulogy of the *Khalsa*. The first is included in *Sri Dasam Granth Sahib*, while the second is derived from *Sri Sarbloh Granth Sahib*. Although the *Sarbloh Granth* is revered as the third main scripture of the *Khalsa* by many, such as the *Nihang Singhs*, it is otherwise unknown to the general Sikh community. Ironically, the *Khalsa Mahima* composition from the *Sarbloh Granth* is perhaps the wider known of the two. Many Sikhs may have heard the hymn "*Khalsa Mero Roop Hai Khaas*"; a *Shabad* which many *Ragis* have done renditions of throughout the decades. Another popularly quoted line about the *Khalsa* is "*Khalsa Akal Purakh Ki Fauj; Pargateyo Khalsa Parmatam Ki Mauj*." It may come to a surprise that both these lines originate from the *Khalsa Mahima* of the *Sarbloh Granth*. At the time of composing this introduction, the Sikh community worldwide is celebrating the occasion of *Vaisakhi*, which is the day the *Khalsa* was made manifest by the Tenth King, Sri Guru Gobind Singh Ji in ~ 1699 CE. Numerous people address this occasion as "*Khalsa Sajna Divas*" [Khalsa Establishment Day] or "*Khalsa Janam Divas*" [the Birthday of the Khalsa]. However, looking at the contextual significance of the *Khalsa* within the Sikh literary and historiographical tradition within the 18th and 19th centuries, neither of these phrases are truly befitting for the Khalsa. The reason being, that all organizations that are established must one day fall; and all that is born must one day die. However, the *Guru* has stressed that the *Khalsa* is immortal because it is the army of *Akal Purakh* itself; the army of the timeless being. The Khalsa has been blessed with the *Khande ki Pahul*, which is commonly referred to as *Amrit*. Etymologically, the word *Amrit* itself means "without death." Thus, as the *Khalsa Mahima* suggests, the *Khalsa* was neither born, nor created. It was made *Pargat*; made manifest. Upon this conclusion, provided is a full translation of the *Khalsa Mahima* poem derived from the *Sarbloh Granth* of Sri Guru Gobind Singh Ji.

- Parmveer Singh Nijjar (from 'The Sarbloh Scholar')

ਖ਼ਾਲਸਾ ਮਹਿਮਾ

KHALSA MAHIMA

ਖ਼ਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥

ਖ਼ਾਲਸਹ ਮਹਿ ਹਉਂ ਕਰਹੁੰ ਨਿਵਾਸ ॥

The Khālsā is my special form.

Within the Khālsā, is my abode.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਮੁਖ਼ ਹੈ ਅੰਗ ॥

ਖ਼ਾਲਸੇ ਕੇ ਹਉ ਬਸਤਿ ਸਦ ਸੰਗ ॥੧॥

The Khālsā is my prime upholder.

I forever dwell within the Khālsā.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਇਸ਼ਟ-ਸੁਹਿਰਦ ॥

ਖ਼ਾਲਸਾ ਮੇਰੋ ਕਹਿਯਤ ਬਿਰਦ ॥

The Khālsā is my dearest friend.

The Khālsā is the mark of my creed.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਪੱਛ-ਰੁ ਪਾਦ ॥

ਖ਼ਾਲਸਾ ਮੇਰੋ ਸੁਖ ਅਹਿਲਾਦ ॥੨॥

The Khālsā is my sturdy branch.

The Khālsā is my comfort and bliss.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਮਿਤ੍ਰ-ਸਖਾਈ ॥

ਖ਼ਾਲਸਾ ਮਾਤ ਪਿਤਾ ਸੁਖਦਾਈ ॥

The Khālsā is my true companion.

The Khālsā is my comfort-giving mother and father.

ਖ਼ਾਲਸਾ ਮੇਰੀ ਸ਼ੋਭਾ ਸੀਲ ॥

ਖ਼ਾਲਸਾ ਬੰਧੁ ਸਖ਼ਾ ਸਦ ਡੀਲ ॥੩॥

The Khālsā is my fame and humility.

The Khālsā is my true kinsman.

ਖ਼ਾਲਸਾ ਮੇਰੀ ਜਤਿ ਅਰੁ ਪਤਿ ॥

ਖ਼ਾਲਸਹਿਂ-ਸੋ-ਮਾਕਹੁ-ਉਤਪਤਿ ॥

The Khālsā is my caste and creed.

For the Khālsā, I took birth into this world.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਭਵਨ-ਭੰਡਾਰਿ ॥

ਖ਼ਾਲਸਹਿ ਕਰਿ ਮੇਰੋ ਸਦਕਾਰਿ ॥੪॥

The Khālsā is my treasure-house.

The Khālsā is my means of regard.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਸ੍ਵਜਨ-ਪਰਿਵਾਰ ॥

ਖ਼ਾਲਸਾ ਮੇਰੋ ਕਰਤਿ-ਉਧਾਰੁ ॥

The Khālsā is my next of kin.

The Khālsā is my emancipator.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਪਿੰਡ ਪ੍ਰਾਨ ॥

ਖ਼ਾਲਸਾ ਮੇਰੀ ਜਾਨ ਕੀ ਜਾਨ ॥੫॥

The Khālsā is my body and my breaths.

The Khālsā is the essence of my life.

ਮਾਨ ਮਹਤ ਮੇਰੋ ਖ਼ਾਲਸਾ ਸਹੀ ॥

ਖ਼ਾਲਸਾ ਮੇਰੋ ਸ੍ਵਾਰਥ-ਕਹੀ ॥

The Khālsā is my honour and glory.

The Khālsā is my life's true motive."

ਖ਼ਾਲਸਾ ਮੇਰੋ ਕਰੈ ਨਿਰਵਾਹ ॥

ਖ਼ਾਲਸਾ ਮੇਰੋ ਦੇਹ ਅਰੁ ਸਾਹ ॥੬॥

The Khālsā performs my sustenance.

The Khālsā is ever my body and breaths.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਧਰਮ-ਰੁ ਕਰਮ ॥

ਖ਼ਾਲਸਾ ਮੇਰੁ ਭੇਦ ਨਿਜ-ਮਰਮ ॥

The Khālsā is my Dharma and Karma.

The Khālsā is my secret; my mystery.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰੂ ਪੂਰਾ ॥

ਖ਼ਾਲਸਾ ਮੇਰੋ ਸ੍ਵਜਨ-ਸੂਰਾ ॥੭॥

The Khālsā is my perfect Sa̱tgurū.

The Khālsā is my chivalrous beloved.

ਖ਼ਾਲਸਾ ਮੇਰੋ ਬੁਧਿ-ਰੁ ਗਯਾਨ ॥

ਖ਼ਾਲਸਹਿ ਕਾ ਹਉਂ ਧਰਹੁੰ ਧਜਾਨ ॥

The Khālsā is my mind and wisdom.

I forever contemplate upon the Khālsā.

ਉਪਮ ਖ਼ਾਲਸਹਿ ਜਾਤਿ ਨ ਕਹੀ ॥

ਜਿਹਵਾ ਏਕ ਪਾਰੁ ਨਹਿ ਲਹੀ ॥੮॥

The eulogy of the Khālsā is neverending;

it is unable to be said with one tongue.

ਸ਼ੇਸ਼ ਰਸਨ ਸਾਰਦ ਸੀ ਬੁਧਿ ॥

ਤਦਜਪਿ ਨ ਉਪਮਾ ਬਰਨਤਿ ਸੁਧਿ ॥

If one has as many tongues as Shesha, and the wisdom of Sāradā,

even then, the full eulogy of the Khālsā cannot be completed.

ਯਾ ਮਹਿ ਰੰਚਿ ਨ ਮਿਥਜਾ ਭਾਖੀ ॥

ਪਾਰਬ੍ਰਹਮ ਗੁਰੁ ਨਾਨਕ ਸਾਖੀ ॥੯॥

I have not uttered even the slightest untruth.

The transcendent Guru Nanak is my witness.

ਰੋਮ ਰੋਮ ਰਸਨਾ ਜੌਂ ਪਾਵਹੁਂ ॥

ਤਦਯਪਿ ਨ ਖ਼ਾਲਸ ਜਸਹਿ ਤਰਾਵਹਂ ॥

If my every pore contained a tongue,

even then, the praise of the Khālsā would be incomplete.

ਹੌਂ ਖ਼ਾਲਸਹਿ ਕਹੁ, ਖ਼ਾਲਸਾ ਮੇਰੋ ॥

ਓਤਪੋਤ ਸਾਗਰ ਬੂੰਦੇਰੋ ॥੧੦॥

I belong to the Khālsā; the Khālsā belongs to me.

In the same way a drop of water merges with the ocean.

ਖ਼ਾਲਸਾ ਕਾਲਪੁਰਖ ਕੀ ਫੌਜ ॥

ਪ੍ਰਗਟਜੋ ਖ਼ਾਲਸਾ ਪਰਮਾਤਮ ਕੀ ਮੌਜ

॥੧॥ਰਹਾਉ॥ ॥੪੫੮॥੯੯੦॥੩੩੦੯॥ਦਸਕ ੧॥

The Khālsā is the army of the timeless being.

It was made manifest by the will of the lord.

'The Sarbloh Scholar' Publications

MMXI Pracheen Collective